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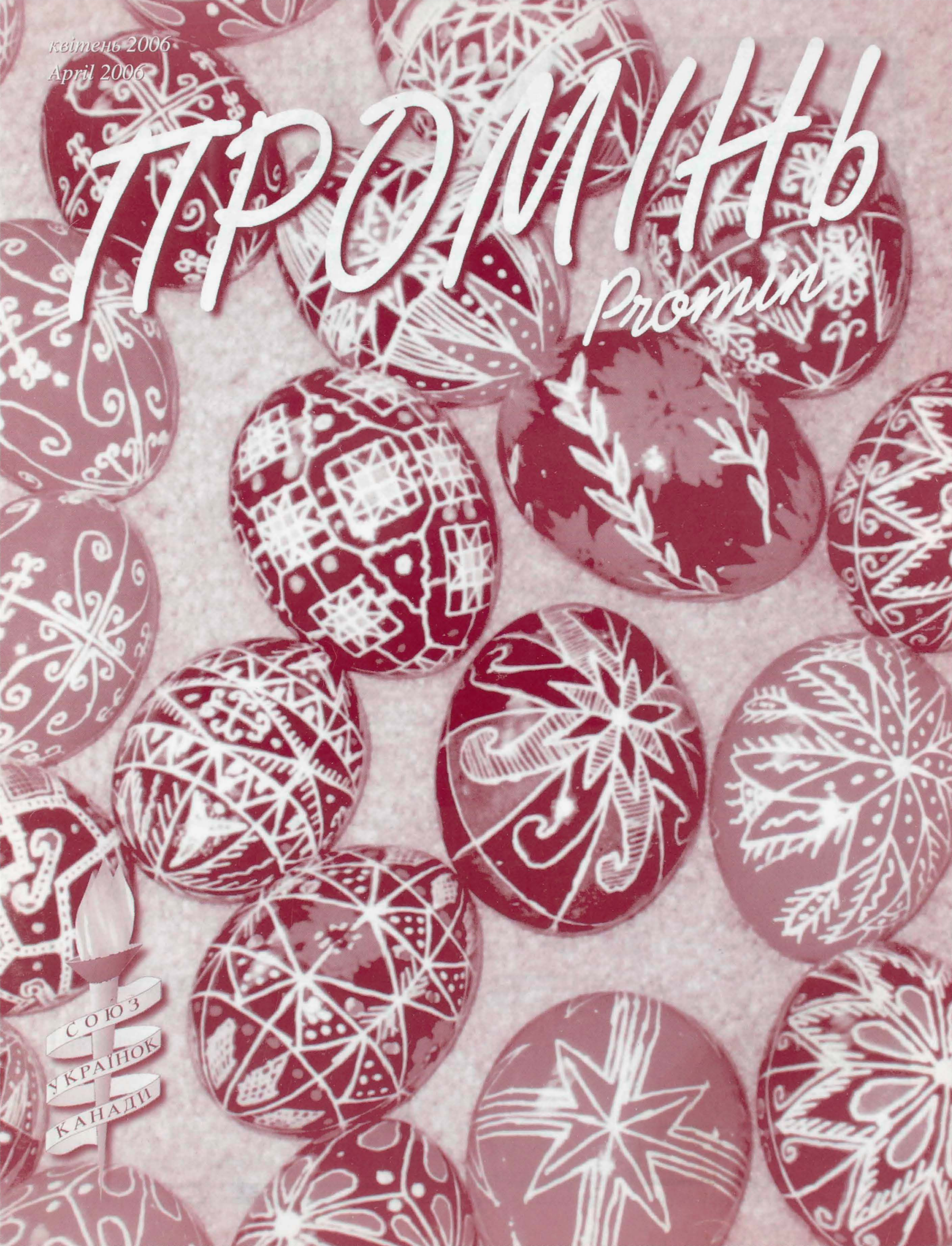

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РЕДАКТОРИ ЖУРНАЛУ ПРОМІНЬ
ІЗ СВІТЛИМ ПРАЗНИКОМ ВОСКРЕСЕННЯ ХРИСТОВОГО

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Достойну Зеновію Саковську, крайову голову СУК та центральну управу, дост. голову СУС і голів складових організацій, голову дирекції Українського Музею Канади СУК з його філіями, дирекції Інститутів та Колегії Св. Андрея, провінційні управи та все наше членство

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Світлу Консисторію, все духовенство УПЦК та шановних добродійок.

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ХРИСТОС ВОСКРЕС! ВОІСТИНУ ВОСКРЕС!

At this joyous time of the resurrection of our Lord Jesus Christ

THE EDITORS OF PROMIN

extend best wishes to

Zenovia Sakowsky, National President of the Ukrainian Women's Association of Canada
Sonja Bejzyk, National President of the Ukrainian Self-Reliance League of Canada
Dr. Anthony Haras, National President of the Ukrainian Self-Reliance Association
Julie Strychowsky, National President of CYMK - Ukrainian Orthodox Youth
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CHRIST IS RISEN! INDEED HE IS RISEN!

МИТРОПОЛИЧЕ ВЕЛИКОДНЄ ПРИВІТАННЯ

Дорогі в Христі Ісусі преосвященні архипастирі, преподобне монашество, брати і сестри!

Знова вітаємо Світлий і Радісний Празник Христового Воскресення - Паску Господню!

Свята Українська Православна Церква урочисто прославляє і величає Воскреслого із мертвих Господа Ісуса Христа у святочних Богослуженнях словами: "Христос Воскрес із мертвих, смертію смерть здолав і тим, що в гробах життя дарував!"

Господь Ісус Христос по Воскресенні із мертвих протягом сорока днів до Вознесення на небо являвся Своїм ученикам і апостолам. Господь говорив їм про Царство Боже, заповідав їм, щоб вони навчали всі народи і в той же час указав їм на Таїнство Хрещення, кажучи: "Тож ідіть, і навчайте всі народи, христячи їх в Ім'я Отця, і Сина, і Святого Духа". (Мт. 28:19-20).

Апостоли Христові, сповнені благодаттю Духа Святого і в невимовній радості з найбільшою любов'ю та відданістю своєму Господу, виконували всі Його заповіти та проголосили вістку про Його Воскресення з мертвих, бо були свідки цього дива.

Ця правда Христового Воскресення є підвалиною нашого воскресіння і життя вічного: ".... в Христі всі оживуть. Кожен у своєму порядку: первісток Христос, потім ті, що Христові, під час Його приходу" (І Кор.15:23)

Дорогі і улюблені в Христі, збережім назавжди в свойому житті повагу Православного Християнина в побожній чутливій молитві до Господа Бога та в щирій Любові до ближнього і в добрих жертвенних ділах взаємної помочі до всіх, щоб могли ми приступити до сповіді з чистим сумлінням та отримати Його Святі, Безсмертні й Животворчі Тайни на відпущення гріхів і на життя вічне!

Дорогі й улюблені, не упадаймо в своїх стараннях зберегти святий дар життя, щоб зберегти мир і праведність як спосіб до виконання Христового наказу - "Синами Божими стануть". (Мт. 5:9)

Нехай благодать, мир і вічне життя від Бога Отця і Воскреслого Господа і Спасителя Ісуса Христа буде за всіма вами. Амінь.

† *ІВАН, Архиєпископ Вінніпеґу і Середньої Єпархії, Митрополит Канади, Первоієрарх Української Православної Церкви в Канаді*

Beloved in Christ pastors, monks, brothers and sisters!
Christ is Risen!

Again we greet the radiant and Joyous Feast of Christ's Resurrection - the Lord's Pascha!

In the Easter services, the Ukrainian Orthodox Church glorifies this great and holy event the Resurrection of our Lord and Saviour Jesus Christ and through the works of the paschal Troparion proclaims: "Christ is risen from the dead, trampling down Death by death, and upon those in the tomb bestowing life!"

After His Resurrection, the Lord Jesus Christ appeared to His Disciples and Apostles during the forty days, till His Ascension into Heaven. He spoke to them about the Kingdom of God, and commanded them "to teach all nations, baptizing them in the name of the Father and the Son, and the Holy Spirit" (Mt. 28:19-20)

After being filled with the grace of the Holy Spirit that had descended upon them on Pentecost Day, the Apostles proclaimed everywhere with spiritual joy, the news that our Lord Jesus Christ is risen from the dead, to which they were witnesses. With love they zealously fulfilled the Lord's command.

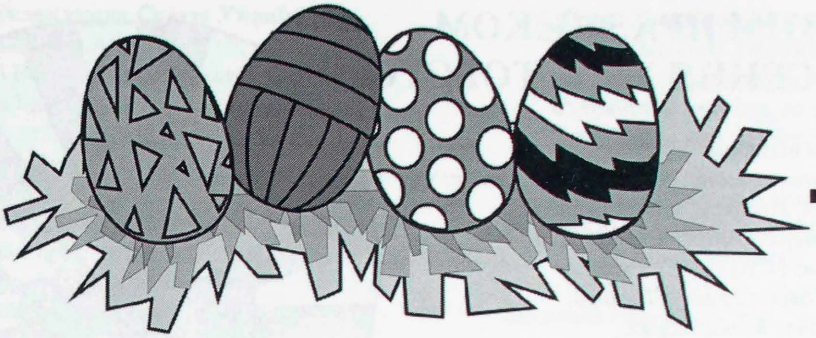
The truth of Christ's Resurrection is the very foundation of our resurrection and eternal life. In Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's all at His coming. (I Cor. 15:23)

Dearly beloved, let us keep aloft our dignity of Orthodox Christians in reverential and heartfelt prayer to our Lord God in sincere love for our neighbour and good works of charity and mutual help to all, that we may come to confession with a clean conscience and receive His Holy Immortal and Life giving Sacrament for the remission of our sins and eternal life.

Dearly beloved, let us not weaken in cur efforts to save the sacred gift of life, to maintain peace and justice as a way to fulfill Christ's behest - to be called the children of God. (Mt. 5:9)

May the grace, peace and eternal life from God the Father and the risen Lord and Saviour Jesus Christ be with you all. Amen!

† *JOHN, Archbishop of Winnipeg and the central Diocese, Metropolitan of Canada, Primate of the Ukrainian Orthodox Church of Canada*



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ієрея Богдана Гладьо - голову Президії Консисторії,
Всечесне Духовенство УПЦК, шановних добродійок та всіх вірних УПЦК
Все членство і прихильників - ТУС, СУК, СУМК-УПМ, Фундацію СУС,
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Український Музей Канади, СУК і філії Музею

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та увесь український народ в Україні та в розсіянні сущих!

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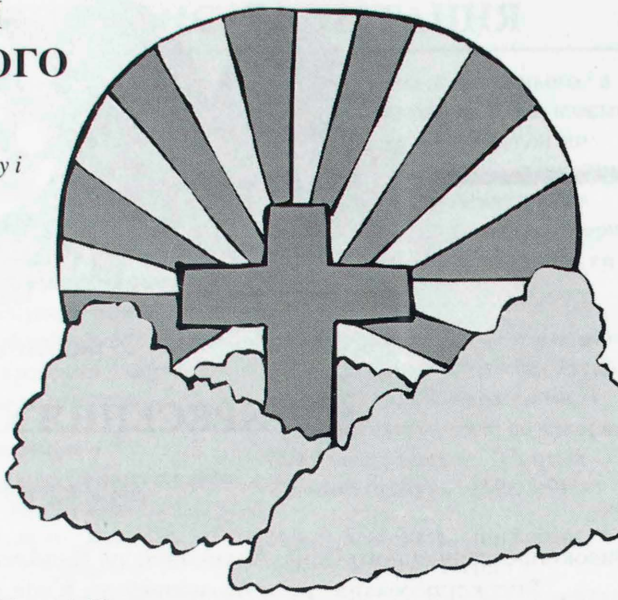

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ввесь український народ у Батьківщині та в діяспорі

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Квітень, 2006 р.

ВЕЛИКОДНІЙ ПРИВІТ СВІТОВОГО КОНҐРЕСУ УКРАЇНЦІВ

Світовий Конґрес Українців щиро вітає Вас, дорогі українці на Україні, та тих, що розсіяні по всьому світу, з радісним святом пресвітлого Христового Воскресіння!

Христос Воскрес! Великдень – це Великий день! Це день перемоги! Перемоги життя над смертю, добра над злом, волі над рабством, любови над ненавистю, правди над неправдою, світла над темрявою, весни над зимою – бо Христос Воскрес, смертю смерть подолав і тим, що у гробах, життя дарував! Дарував Він і Україні перемогу. Перемогу над злим, нелюдським режимом, під яким вона конала більше ніж сімдесят років, а перед тим - століття під таким же гнітючим чужим „караулом”. І Воскресний Христос дарував Україні волю, незалежність і можливість вирішувати свою долю самостійно.

І тепер, коли воля перемогла рабство, українці вже вп’ятнадцяте вітають Воскресного Ісуса за давніми українськими традиціями і звичаями. Напевно, восени позаминулого року Христос був на Майдані з тисячами українців і допоміг перемогти неправду і зло.

І тепер, коли Україна впевнено крокує в світові інституції та старається нав’язати дружні відносини з сусідніми державами, робить позитивні кроки в економічній сфері, -Воскресний Христос і тут допомагає українському народові. Ми певні, що з Його допомогою в скорім часі буде вирішене мовне питання,- і українська мова запанує по всій Україні; церковне питання, - і в Україні будуть визнані українські церкви, питання справедливості, - і всі , хто боровся на Незалежну Україну, будуть гідно визнані.

І ми, українці, які проживають за межами Батьківщини, звертаємося з молитвою до Сина Божого Воскресного, щоб він допоміг нам і Україні перемогти в наших мріях і діях.

І ми досягнемо своєї мети - глибокою вірою, тяжкою працею, самопосвятою, жертвенністю!

В цей святковий час Провід і Рада Директорів Світового Конґресу Українців вітає наших дорогих Первоієрархів, Ієрархів, священослужителів всіх наших церков, Президента, Уряд, Верховну Раду і Збройні сили України, всіх провідників і членів наших складових організацій та всіх братів і сестер на Україні з цим великим святом любови і світла.

Постійна боротьба, і найголовніше - боротьба з собою, приведе до успіхів і в нашому приватному житті, і в справах наших організацій, і в державних напрямах України!

Христос Воскрес!

Воістину Воскрес!

За Світовий Конгрес Українців

Аскольд Лозинський
Президент

Віктор Педенко
Генеральний секретар

КОНҐРЕС УКРАЇНЦІВ КАНАДИ
ЦЕНТРАЛЯ

UKRAINIAN CANADIAN CONGRESS
HEADQUARTERS

CONGRÈS DES UKRAINIENS-CANADIENS
(SIÈGE SOCIAL)

Квітень, 2006 р

ВЕЛИКОДНЄ ПРИВІТАННЯ КОНҐРЕСУ УКРАЇНЦІВ КАНАДИ

Озвався ж ангел і рече жінкам:
Не лякайтесь, знаю, бо, що Ісуса розп'ятого шукаєте.
Нема Його тут, бо Воскрес як сказав.
Ідіть і подивіться на місце, де лежав Господь.
Ідіть же хутко і скажіть ученикам Його, що воскрес із мертвих.
І пішли вони хутко від гробу із страхом і
великою радістю побігли сповістити учеників Його.

-від св. Матвея

З нагоди Світлого Воскресіння Христового, яке приносить всім нам відновлену надію і силу та безмежну радість Конгрес Українців Канади вітає:

Первоієрархів і Єрархів Українських Церков,
Духовенство і всіх вірних;
Голів і членів складових організацій Конгресу Українців Канади та всю українську канадську громаду;
Канадський уряд;
Вельмишановного Президента України та ввесь український народ!

Нехай ваше життя наповниться новими надіями і радощами, зміцниться ваше здоров'я та здійсняться ваші мрії.

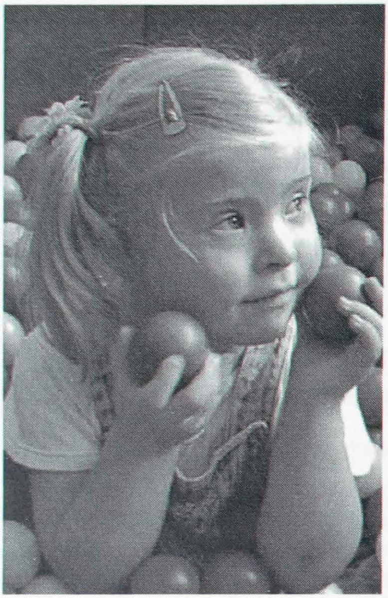
Молимо Всевишнього, щоб наділив всіх вас дальшою силою, енергією та любов'ю до ближнього, щоб ми дальше продовжували наші спільні зусилля на славу Богу та української канадської спільноти!

ХРИСТОС ВОСКРЕС! ВОІСТИНУ ВОСКРЕС!

Орися Сушко

Орися Сушко
Президент

Suite 647, 167 Lombard Avenue Winnipeg, MB R3B 0V3
tel 204.942.4627 e-mail ucc@ucc.ca web www.ucc.ca



20 years after the **Chornobyl** disaster

All the children we are helping are Children of Chornobyl

by Roman Stepczuk
President, Children of Chornobyl Canadian Fund

The International Atomic Energy Agency released a report commissioned by the United Nations, which stated that the negative health impact on people from the Chornobyl nuclear disaster on April 26, 1986 was not as high as initially expected. Socioeconomic problems pose a far greater health risk to the people of Ukraine, Belarus and Russia. If you read the detailed report, you get the impression that the lands surrounding Chornobyl are no longer contaminated from radioactive fallout. Radiation levels are down to normal levels and people can go back to living closer to Chornobyl. We challenge the writers of this report to do so.

When we examine many facts from the last 20 years, we have to question the validity of the report. After all, it was written by an organization whose objective is to promote the use of nuclear energy as an alternative to traditional sources that are rapidly decreasing in supply.

The Children Of Chornobyl Canadian Fund is not for or against nuclear power. What we are concerned with is that those who suffer from illnesses that may be directly or indirectly due to exposure to radioactive fallout from the Chornobyl nuclear disaster, receive adequate health care. What our volunteers who have traveled to the affected regions over the last 14 years have observed and what we have learned from our discussions with medical practitioners in the affected zones, conflicts with what this report has stated and challenges its conclusions.

We know that the Soviet government tried to cover up illnesses and the true causes of increased mortality in the years following the disaster. For example, the cause of death of two camera men who filmed the cleanup was officially recorded as heart attack. Were their deaths a result of exposure to radioactive material and gases? Tobacco companies for years have questioned whether lung cancer has a direct link to smoking cigarettes. Yet we do know that those who die from lung cancer are either smokers or regularly exposed to second hand smoke. But you can't be 100% certain.

So despite the fact that there has been an increase in all sorts of illnesses in people that live or lived in the official contaminated zones, whether it be thyroid cancer, respiratory and heart problems, or a weakened immune system, you can't be 100% certain of the cause. So the report blames it on the poor health care system in Ukraine. No! There has to be more than a poor health care system that is causing so many serious illnesses. That's what we know, and what we have seen from our visits to hospitals in places such as Ivankiw and Korosten, located close to the Chornobyl zone.

Regardless of what one thinks, hospitals and medical clinics in Ukraine, particularly those outside major urban centres, need our help in the form of modern equipment and basic supplies. They need help from us just like hospitals in Canada need help annually from the general public through their hospital foundations. The only difference is Ukraine has far more children with illnesses than we do and our country has far more wealth. That is why we will continue to support our various projects which include continuing assistance to hospitals such as Ivankiw near Chornobyl, summer camps in the Carpathian Mountains for orphans through our Help Us Help The Children project, support for the Dzherelo Rehabilitation Centre in Lviv for disabled children and helping young women that are leaving orphanages from being trafficked for sexual exploitation. In the end, Chornobyl exposed the problems in Ukraine that each of our projects is dealing with.

Therefore, all the children we are helping are Children of Chornobyl.

20 РОКІВ ПІСЛЯ АВАРІЇ

На конференції МАГАТЕ (Міжнародне Агенство з Атомної Енергії) було презентовано спільний звіт декількох міжнародних агенств Організації Об'єднаних Націй, в якому результати Чорнобильської катастрофи 1986 р. були значно применшені. Соціально-економічні проблеми становлять більшу загрозу для здоров'я населення України, Білорусії і Росії. Якщо ви прочитаєте детальний звіт, то складеться враження, що землі навкруг Чорнобиля не є більше радіоактивно забруднені. Радіаційний фон є нормальним і люди можуть повертатися і жити на цих землях близько до Чорнобиля. Ми не погоджуємось з висновками конференції.

Якщо звернутися до фактів за останні двадцять років, то стане ясно, що звіт конференції є сумнівним. У всякому разі він був складений організацією, метою якої є підтримка розвитку атомної енергії в умовах різкого зменшення світових запасів палива.

Канадський Фонд Дітям Чорнобиля не виступає ні за ні проти атомної енергії. Нас турбує рівень медичного забезпечення населення, особливо тої частини людей, які продовжують страждати від наслідків катастрофи. Звіт суперечить тому, що бачили наші добровольці протягом останніх 14 років, коли відвідували потерпілі від катастрофи райони та розмовляли з медичними працівниками на цю тему.

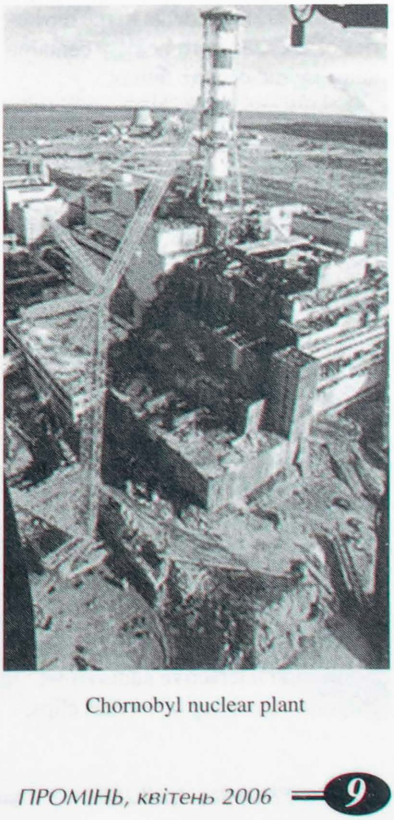
Ми знаємо, що Радянський уряд старався не називати справжніх причин підвищення рівня смертності в роки після катастрофи. Наприклад, причиною смерті двох кінооператорів, які знімали наслідки аварії, було офіційно визнано інфаркт міокарда. Чи їхня смерть була результатом радіактивного зараження?

Загально відомо, що тютюнові компанії роками не визнавали того факту, що рак легень прямо повязаний з курінням, хоча або постійно дихали сигаретним димом. Звичайно, не можна бути впевненими на всі 100%. Не може бути цілковитої впевненості про причини ракових, простудних чи серцевих захворювань в людей, які проживають на заражених територіях. Тому в звіті головною причиною захворюваності визнано низький рівень медичного обслуговування населення.

Ми вважаємо, що не тільки низький рівень медичної системи є причиною багатьох серйозних захворювань. Ми це знаємо і мали можливість спостерігати в лікарнях Іванкова і Коростеня, які близько знаходяться до Чорнобильської зони.

Лікувальні заклади України, особливо ті, що віддалені від великих міст, потребують нашої допомоги в формі сучасного медичного обладнання і матеріалів, так само як і медичні заклади Канади потребують щорічно допомоги від населення через медичні фундації. Єдина різниця: в Україні є набагато більше хворих дітей, ніж в Канаді і менше заможних людей.

Тому ми будемо і надалі підтримувати наші проекти, які продовжують допомагати лікувальним закладам таким наприклад, як лікарня в Іванкові біля Чорнобиля, організовувати літні табори в Карпатах в рамках проекту „Приятелі Дітей" і сприяти роботі реабілітаційного центру „Джерело" у Львові для неповносправних дітей та допомагати молоді після виходу із сиротинця не попасти в руки торговців живим товаром. В кінцевому результаті, саме Чорнобиль привів до викриття і загострення тих проблем, з якими ми маємо справу.



Chornobyl nuclear plant

Ukrainian Museum in New York City Commemorates 20th Anniversary of Chornobyl Disaster with Multi-Media Exhibition Chronicling Life in Affected Areas

New York City, March 1, 2006

The Ukrainian Museum is commemorating the 20th anniversary of the Chornobyl nuclear power plant disaster with a major multi-media exhibition that explores the accident's impact on the lives of residents in the territories of Ukraine most heavily contaminated by radioactive fallout.

Entitled *Chornobyl + 20: This Is Our Land ... We Still Live Here*, the exhibition includes approximately 175 color photographs with accompanying captions. Supplementing the photographs are other visual materials - maps, charts, text panels - that place the accident in its historical context, describe the actions subsequently taken by authorities to mitigate the disaster (such as the relocation of area residents), and provide detailed information about population shifts, levels of radiation, and the like. The exhibition opens to the public on March 12 and continues through May 28.

An important component of the exhibition is an interactive audiovisual program consisting of 14 film clips, each about a minute long. The visitor-activated clips include interviews with residents of the irradiated territories, views of the landscape, a religious holiday celebration, and musical performances and craft demonstrations by residents.

Background

The Chornobyl disaster began on April 26, 1986, when the worst nuclear power plant accident in history resulted in a partial meltdown of the core in reactor No. 4 at the Chornobyl Atomic Energy Station just outside the city of Pryp'yat in what was then the Ukrainian Soviet Socialist Republic.

Over the next decade, more than 160 villages were evacuated; more than 160,000 residents were permanently resettled; and thousands of other families, many with young children, voluntarily left the irradiated regions.

Nevertheless, more than one million people - nearly 70% of them elderly pensioners - continue to live in contaminated areas of Ukraine, notes Professor Myron Stachiw, co-curator of Chornobyl + 20. Among them are several hundred mostly elderly former residents of the heavily irradiated 30-km Exclusion Zone around the reactor. "They have returned to their homes to live out their remaining days in familiar surroundings," he adds, "sometimes alone in their villages, often under conditions closer to the 18th century, largely forsaken by the 21st."

The Exhibition

Chornobyl + 20: This Is Our Land ... We Still Live Here chronicles the lives of people who, twenty years after the accident, make their homes within the "dead" (forcibly evacuated) villages of the 30-km Exclusion Zone, as well as those who still reside in the unevacuated villages that authorities deem "safe" enough to inhabit.

Since 1994, Ukrainian scholars have worked to document and preserve the archaic and unique traditional culture of Polissia, the region of Ukraine most heavily irradiated in the disaster. This act of "cultural rescue" is unprecedented in its scale and scope in modern history. The photographs and video clips in this exhibition, taken during ethnographic expeditions in 2004 and 2005, show the people, their daily lives, and the places where they live and work; they also document the work of the expeditions. The film clips (all with English subtitles) tie in directly to the photographs. They include interviews with residents of both "dead" and "safe" villages, show craftspeople at work and traditional songs performed by residents, and present images of the irradiated territories, focusing on the homes and gardens of residents.

One interesting effect of the collapse of the economy in the irradiated regions, including the system of collective farms, is the disappearance of most mechanized agricultural technology. As a result, residents are returning to oxen and horses for transport and motive power to plow, cultivate,

and harvest their crops; grain is more often threshed with a flail than with a combine; and nearly forgotten arts like blacksmithing, coopering, and basketweaving are staging a comeback.

The Organizers

The photographs and videos in this exhibition are the work of co-curators Myron O. Stachiw of East Woodstock, Connecticut, and Serhiy M. Marchenko of Kyiv, Ukraine. The exhibition was designed by Alfredo Maul of Maul Dwellings, S.L., San Sebastian, Spain.

Myron O. Stachiw is an associate professor of historic preservation in the School of Architecture, Art and Historic Preservation, Roger Williams University, Bristol, Rhode Island. He is currently in his second year as a Fulbright Fellow in Ukraine, where he is studying the impact of the Chornobyl disaster on the cultural heritage of the country's irradiated territories. Professor Stachiw is also producing a documentary film on the continuing efforts of Ukrainian scholars to document and preserve the traditional culture of the Polissia region, which has been identified by scholars as containing the most archaic surviving cultural traditions of any part of Ukraine.

Serhiy M. Marchenko is a Ukrainian filmmaker and photographer living in Kyiv. Since the early 1990s, he has been involved in photographing and filming life in the Chornobyl Exclusion Zone as well as the efforts of Ukrainian scholars to rescue the region's traditional culture.

The photographs and films in this exhibition are the product of the curators' participation in two ethnographic expeditions with Ukrainian scholars and several additional journeys into the irradiated territories between August 2004 and December 2005.

The Ukrainian Museum

The Ukrainian Museum is committed to acquiring, preserving, exhibiting, and interpreting articles of artistic or historic significance to the rich cultural heritage of Americans of Ukrainian descent. At its founding in 1976 by the Ukrainian National Women's League of America, the Museum was hailed as one of the finest achievements of Ukrainian Americans; in the three decades since then, it has become known as one of the most interesting and dynamic smaller museums in New York City. Each year, the Museum organizes several exhibitions, publishes a number of bilingual catalogues, and conducts a wide range of public programming, frequently in collaboration with other museums, educational institutions, and cultural centers.

In the spring of 2005 the Museum moved into a brand-new, state-of-the-art facility in the heart of Manhattan's vibrant East Village. The new Museum building was designed by the Ukrainian American architect George Sawicki of Sawicki Tarella Architecture + Design in New York City; it was funded thanks to scores of donations, large and small, from the Ukrainian American community, including exceptionally generous gifts from Eugene and Daymel Shklar and Self Reliance New York Federal Credit Union.

The Museum's new home, with spacious galleries and facilities for public programming, allows it to mount more elaborate exhibitions, to accommodate more visitors, and to preserve and showcase its growing collections of folk art, fine art, and archival treasures.

The Ukrainian Museum
222 East 6th Street (between Second and Third Avenues)
New York, NY 10003
212.228.0110

Museum hours: Wednesday-Sunday
11:30 a.m.-5:00 p.m.

info@ukrainianmuseum.org

http://www.ukrainianmuseum.org/

Поезія Poetry

Чудо в Єрусалимі

- Вже третій день, як нам Христа безбожники розп'яли! Прийшли до гробу жени три і гірко заридали.

- Де наш Спаситель? Тут Його сховали ми по смерті. Його нема, порожний гріб тут бачимо, отвертий!

- Його нам вкрали! Взяли десь до іншої могили, щоб ми вклонитись не могли й слізьми Його не змили!

І рік їм Янгол: "Не судіть, не плачте, не ридайте! Христос воскрес! Христос живе! Це світу передайте!

"Та ось вам знак, що Спас устав з камінної могили і що безсмертним Богом Той, Кого на хрест прибили:

"Три камінці ось тут лежать при цім порожнім гробі: Діткнувся їх, як виходив, - тож мають міць у собі.

"Візміть, підкиньте їх вгору й дивіться, що з них буде. А що вздрите, перекажіть, хай вірять вірні люди!"

Підняли жени камінці, високо їх кидають - і чудо! То не камінці над скелею літають!

Три білі голуби взялись із мертвого каміння, крильцями збили й досягли небесного склепіння.

Три жени Господа славлять, і стали поспішати, щоб вістку радісну, святу, всім людям передати.

Юра Шкрумеляк

У Великодню Ніч

Ніч оксамитна, ніч Великодня,
Над усім світом неба безодня,
Блимають лагідні вогники свіч,
Ніч Великодня, освячена ніч.
Серце тріпоче в глибокім зворушенні
Всі почуття перемішані, зрушені.
Всі піклування усунено пріч
В ніч Великодню, задуману ніч.
На кладовищі червоні лямпади:
Душі спочилих Воскресенню раді.

Ніч таємнича, ніч Великодня,
Чом ти така незвичайна сьогодні?
Може тому, що навколо у темряві
Блимають вогники ніжно-таємні?
Може тому, що нам душі замучила
Туга за домом, гірка і жагуча?
Ти ж нам навієш, нім таємнича,
Теплу надію, що нас ще покличе
Наша Вітчизна, наша країна
В час Великодній свого Воскресіння.

Алла Коссовська

Жіночі Постаті
Women of Influence

Honouring Joana Janis on her 85th birthday

On a beautiful spring-like afternoon in Edmonton, on February 11, 2006, family and friends gathered at St. John's Cathedral to honour Joana Janis on the occasion of her 85th birthday. Organized by her children -- Eleanor Gasparik of Toronto, Michael and Norma Janis of Saskatoon, Leslie and Max Vandersteen of Edmonton -- and her eight grandchildren, the celebration commenced with prayers (*moleben*) served by Rt. Rev. Fr. Stephan Semotiuk and Rev. Fr. Volodymyr Bilous, and assisted by Cantors Fedir Gutsuliak and Dr. Brian Fedoretz, and Church Elder Steven Newediuk.

Following the *moleben*, guests enjoyed refreshments and birthday cake at the adjacent Cultural Centre, and had the opportunity to view a pictorial power point biographical presentation. Son Michael Janis was Master of Ceremonies for the evening. He expressed deep gratitude to his mother for instilling in her children the love for knowledge, and respect for family traditions.

Joana was born on January 19, 1921 in Saskatchewan. A teacher by profession for 27 years until her retirement in 1979, she taught in Saskatchewan for five years and with the Edmonton Public School Board for 22 years. She taught one of the first Ukrainian Bilingual Kindergarten classes in Alberta, and devoted five years to teaching in the Bilingual program. She served as Consultant for two years and prepared a handbook for the program. She worked closely with the Department of Education, preparing the curriculum for grades one through six.

Joana is a very active member of St. John's Ukrainian Orthodox Cathedral branch. She has served as secretary to the Board for four years, taught Church school for seven years, taught Ukrainian language classes to children and adults, served as secretary of the Stained Glass Window committee for 16 years and the Church beautification committee for four years. Her pride in the beauty of the Church inspired her to initiate the project to acquire an elegant red carpet in 1967. In the UWAC, Joana served as branch vice-president for two years, branch president for two years, Alberta provincial president for three years, and national vice-president for three years. She served on the National CYMK committee for four years and the national Promin committee for four years. In addition, she has willingly accepted numerous branch committee positions.

Joana has a special skill for compiling historical information, and has utilized this skill in the compilation of the History of UWAC St. John's Branch, 1976-2001. She assisted with the research and writing of Canadiana and CYMK Pathways. She has devoted many years in behind-the-scenes work with the Edmonton CYMK Choir such as designing and sewing of the first (blue) and second (gold) costumes, arranging for the Christmas Card Television program, arranging for two recordings, and planning choir tours throughout Alberta.

Yes, Joana does find time for leisure activities! She is an avid golfer and gardener. Not only does she know the Alberta golf courses; she has golfed in Mexico, Hawaii and Phoenix. She has traveled extensively in Canada and has enjoyed several trips to Mexico and Hawaii. She has visited Ukraine, South America and Alaska. Joana loves Easter-egg writing. Each year she writes 5 to 6 dozen Easter eggs and gives them away. She does not sell her art. Among her other hobbies are reading (bilingual) and photography. She continues to find time to volunteer at various schools, to visit the homebound and participate in church-related work.

In the words of Joana's daughter-in-law, Norma, "Joana was born to be a teacher, for she taught her children and all those around her to love uncondtionally, to serve, to share, to work, to play, to guide, to laugh, to hope, and to live." In recognition of her birthday, contributions were made to the Promin Press fund ($75) and Project Slookh ($370), a project of UWAC St. John's Cathedral Branch to assist deaf children in Ukraine.

Joana, your friends and family wish you many more years of good health, peace and happiness. Na Mnohi Lita, Joana!

Submitted by Geraldine Nakonechny

Spirituality

John of Kronstadt:

Saint of Communion, Saint of Confession

by Bishop Kallistos of Diokleia

In the Epistle (1 John 4:7-11) and the Gospel (Luke 6:31-36) that are read in honor of St. John of Kronstadt, we notice the emphasis upon love. Our Holy Father St. John of Kronstadt, Wonderworker of all Russia, is an example to us of loving compassion, of pastoral love. In the Gospel in particular, the Lord emphasizes that our love should not simply be towards the people that we find congenial, not just towards those who show love towards us. It is to be far wider, we are to love our enemies, we are to love all our fellow humans, our love is to be without limits.

It is very clear that when St. John (in his Epistle) and our Saviour (in the Gospel) speak about love, they do not just mean something sentimental, something emotional, they mean something far more profound. The kind of love that they envisage, a universal all-embracing love, a love without limits, can only be a result of prayer, of ascetic effort. Such love is something for which we must struggle and suffer. Such love cannot be based just upon our emotional feelings, it has got to have a deeper basis.

What is this deeper basis? It is precisely the service that we are celebrating together now, the service of the Holy Eucharist, which is indeed a sacrament of mutual love. Our love has its foundation and inspiration in the Divine Liturgy. If we are to show more vividly the kind of love of which the apostle John and our Lord speak, that can only come first and foremost through a deeper experience of Holy Communion, through frequent Communion received after profound and searching preparation.

St. John of Kronstadt was above all a Eucharistic Priest. He put The Holy Liturgy at the center of his life, and this was the source that enabled him to show such a dynamic and universal love. Our receiving of Holy Communion, while it is with the blessing of our spiritual father to be frequent, should never be mechanical or automatic. We are to prepare. And how should we do it? We are to prepare above all through the use of the sacrament of Confession.

Here, there are, as we know, different disciplines. Some have been brought up to go to confession before every Communion, others have a blessing from their spiritual father to go more frequently to Communion without confession every time. But undoubtedly in our Eucharistic experience the sacrament of healing which we call Confession or the sacrament of repentance plays a central part.

Why do we need to go to confession? Is it not enough to confess our sins with sincerity in our private prayers each evening, will not God forgive us from the very moment that we confess our sins? Yes, as soon as we turn to God in true repentance He forgives us. God is always more ready to forgive than we to repent. Even the slightest turning of our heart will be blessed by God. Why then are we taught also to go to the sacrament of confession? I can think of three reasons certainly, perhaps you can think of more.

First of all there are no private sins, all sins affect our brothers and sisters in Christ. All of our sins, however secret, have an effect on the community. If I feel in my heart anger towards someone else, even if I do not show it by word or action, that evil disposition in my heart has a destructive effect on others around. Every sin is a sin against the community. Every sin, however secret, is a stumbling block for others and makes it harder for them to serve Christ.

In the early Church, confession was

public. After the fourth century, with the growth of the Christian community, that gave scandal and so confession assumed its present form, as an opening of the heart before the priest alone, under conditions of secrecy. But let us remember that during confession the priest is there, among other things, as the representative of the community, of the people. The fact that we confess not just to God, but in the presence of a fellow man, shows that we acknowledge the communal social dimension of all our sins. In confessing in his presence we are also asking forgiveness from the community. I heard a story once told about St. John Maximovitch of Shanghai and San Francisco. I have also heard it told of others, but the same thing can happen more than once.

Once before the Divine Liturgy he was hearing the confession of a man, and the man said: "Yes I know that what I have done is a sin, I ask God's forgiveness, but my heart is like a stone, I do not feel any sorrow for my sin, it is all just in my brain." So St. John said to him: "Go out into the center of the church in front of the people and make a prostration before them and then come back to me." As the man did this and knelt to ask forgiveness from the people before him, something broke inside his heart and it came alive again. Suddenly he felt real compunction for what he had done. He said "now it is different," and the Archbishop gave him absolution.

That was the moment of turning for him because he acknowledged that his sin was a sin against the community and he asked their forgiveness. So in our confession let us first of all recall that dimension. We are also asking for forgiveness of our brothers and sisters for what we have done. That is one reason to go to confession, because sin is social.

There is a second reason. The spoken word, the uttered word has great force. This applies in two ways. First of all we listen to the spoken word of the priest, the council that he gives, and it may be that what he says if written down and put in a book would not seem so striking. It may be that it wouldn't seem so remarkable.

But in confession the priest is praying and we are praying for the light of the Holy Spirit, and he is addressing those words under the guidance of the Holy Spirit to each one of us, to each penitent personally. The words which looked at in the abstract might seem obvious, common place, can prove words of fire when we realize that they are being said to me personally here and now under the inspiration of the Holy Spirit.

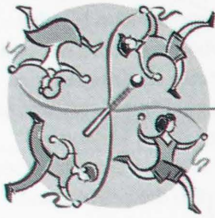
I can remember at the Russian convent in London many years ago there was a priest, Fr. John, who didn't much like hearing confessions, he didn't much like giving sermons either. He was a person of few words and very humble, and didn't feel he really had the authority to offer council in confession, but he was blessed by the bishop to hear confessions so he did so. On one occasion a woman was telling him at immense length of her quarrels with her husband: "I said this and he said this and I told him he was wrong and told him this" and so it went on "and I told him this and this." When she had finally stopped all Fr. John did was to turn to her and say "And did it help?" and then he gave her absolution.

That came as a sudden revelation to her, the futility of the endless arguments she had with her husband, of her endless desire to prove that she was right and that he was wrong. Suddenly she saw that there was no point to all this, it was quite simply unnecessary and she stopped from that moment.

So the uttered word can have great power and that applies also to what you or I utter when we make our confession. Yes we can confess our sins secretly in our evening prayers and we should do so, but when we come before the holy icons in church, when we have listened to the prayers and speak in the presence of the priest, when we have to say these things aloud, often then it becomes powerful, immediate, personally significant in a way it was not before.

The uttered word has great force and we find ourselves in confession, by God's grace, saying things that we never said in our private prayers. Suddenly we are able to understand more deeply and to express it more openly. Therein lies much of the grace of confession. The desert fathers say that a thought which is concealed has great power over us, but if we can find a way to bring it into the open and to speak of it, it loses its power. That is also what the modern psychiatrists tell us, but the desert fathers said it first! So, the uttered word that we bring in confession can have a sacramental force and a healing grace which will surprise us.

But then there is a third thing, not just what the priest does when he offers advice, not just what we do when we try to speak the truth in Christ. There is also what Christ does. Confession is a mystery of the Church that confers sacramental grace, there is power within it, Divine power. When the priest lays his hand upon our head in Confession, it is Christ who lays his hand upon us, Christ who forgives and that is certainly the deepest and most profound reason why we should go to Confession. When such grace and such healing is offered to us, who among us dare refuse to accept such an opportunity.



For Our Children
Нашим Дітям

Ой нема то як у нас

Оу нема то як у нас,
В Великодний святий час;
На Великдень весною,
З свяченою вербою.

В нас всі гарно зберуться
І до церкви зійдуться;
І у церкві співають,
Христа Бога вітають.

По відправі потому
Зі свяченим додому
Всі зберуться на обід, -
І бабуся і наш дід.

По обіді не питай
Лиш до церкви поспішай,
Там ми граєм гаїлок,
Там співаєм співанок.

І так скоро час минає
Зайде сонце весняне, -
Ой нема то як у нас,
В Великодній святий час.

Іван Данильчук

Свята Ніч

В Святу Ніч зірки сіяли
Так ясно з висоти небес, -
Так ніби землю всю вітали:
Христос Воскес!

І. і В. Панасюки

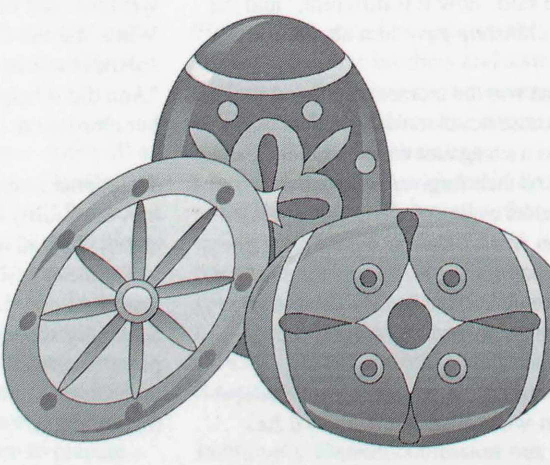
Писанки

Спекла мама на Великдень
Біленькі паски,
А я куплю фарб і спишу
Гарні писанки.

Розмалюю на писанках
Квіти, ялички,
І роздам їх на Великдень
Поміж діточки.

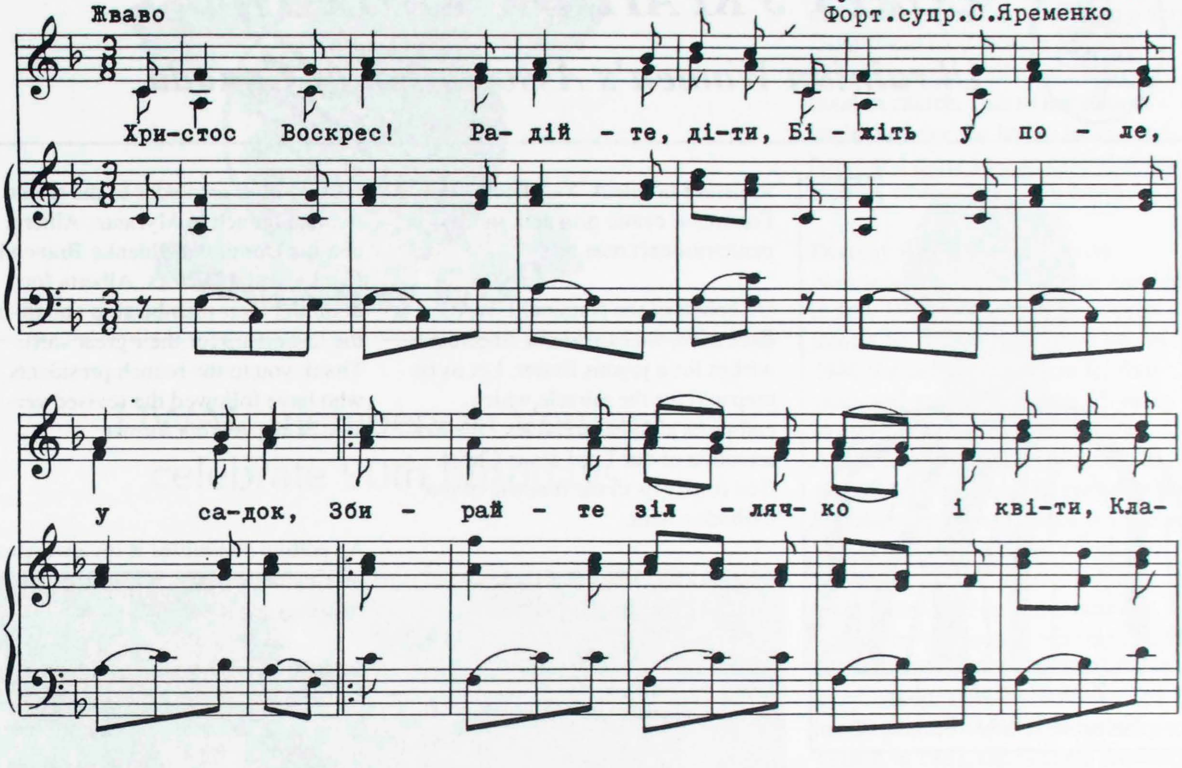
А братові маленькому
Дам писанки дві,
Щоб качав їх по зеленій,
Шовковій траві.

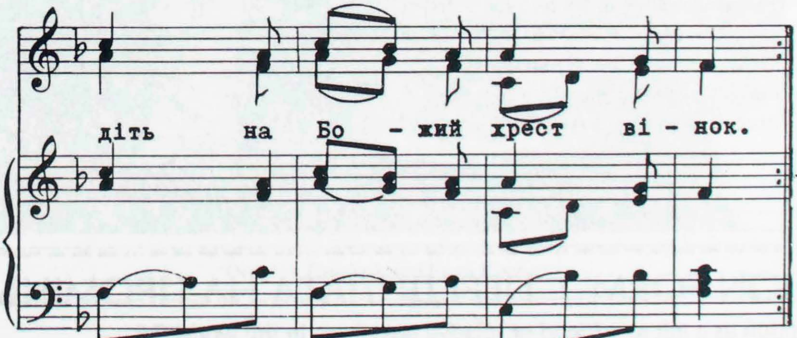
М. Верес



ХРИСТОС ВОСКРЕС!

Слова Л.Глібова
Муз.- композ.-невідомий
Форт.супр.С.Яременко





2. Нехай бренять і пахнуть квіти,
Нехай почує Божий рай,
Як на землі радіють діти
І звеселяють рідний край.

3. На все погляне Божа Мати,
Радіючи, з святих небес...
Збирайтесь, діти, нум співати:
"Христос Воскрес!
Христос Воскрес!"

СОЮЗ УКРАЇНОК КАНАДИ

Ukrainian Women's Association of Canada

Zenovia Sakowsky
National UWAC President

Сердечно вітаю всіх з святом Воскресіння Христового! Бажаю кріпкого здоров'я, любові і взаїмної пошани. Хай Воскресіння Господне стане для всіх нам радісним світлом.

On behalf of the National UWAC Executive, we extend our sincerest wishes for a joyous Easter. Let us be prepared for the miracle which embraces all other miracles - the Resurrection of our Lord Jesus Christ. God fortify us in the renewal of our Orthodox faith.

Христос Воскрес!
Воістину Воскрес!

Анкети - Ankety

Please continue to send in the information sheets for 2006 to the National Office. We wish to announce and congratulate the founding of a new branch in St. Paul, Alberta. I also wish to give accolades to the Olena Pchilka branch in Myrnam, Alberta and the Dominika Ohienko Branch in Lac La Biche District, Alberta for doubling their membership and thank the leadership for their great work. Thank you to the branch presidents who have followed the revised version of the Anketa format.

An editing committee is reviewing and making corrections to "My Icon Book" so it may go to second publication.

Another committee is writing a guide to starting a Ukrainian pre-school "sadochok" program for our parishes.

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Громадська Хроніка
Community Events

UWAC members in Vernon celebrate 90th birthdays

Dorothy Panchuk and Lena Kucher

Our UWAC St. Olha Branch in Vernon BC has two members that turned 90 this past year. Our membership gathered at Polson Extended Care on October 29, 2005 to celebrate with Lena Kucher on her 90th birthday. Dorothy Panchuk celebrated her 90th birthday with her family.

Lena Kucher was born in Hamlin, Alberta on October 29, 1915. She was married in 1932, moving to Vernon BC in June 1936. In 1948 Lena taught Sunday School for the next 23 years. When the St. Olha Branch of the UWAC was formed in 1941 she became secretary for a few years, and was president from 1973 to 1985. Lena received her 50 year *hramota* in 1991, and the Metropolitan Ilarion Service Award in 1998. Lena has been a member of the Vernon Jubilee Hospital Auxiliary since 1970, and in her years of volunteering, she made 10,944 hand puppets for the children's ward. She had 7000 hours of volunteering, seven pins of recognition, 25 years of service Certificate and a life membership pin. Lena has been a very faithful and hard worker in the St. Olha Branch as well as in the Sisterhood in church. Due to her state of health and age she had to leave her home and move into an extended care facility, where she is very happy.

Dorothy Panchuk was born on November 19, 1915. She was married in July 1935 and, in that same year, joined the UWAC in Gronlid SK. In 1940 she became president for four years and was secretary for 15 years. In 1957, Dorothy moved to Prince Albert where she again became active and held the positions of president and secretary over a number of years. She also belonged to the Red Cross. She shared her love of cross-stitching, embroidery, baking and Easter egg writing by conducting evening adult education classes at Carlton Community College. Dorothy was awarded her 25 year *hramota.* After moving to Vernon in 1983, she became secretary for a year then was elected president from 1985 to 1997. Dorothy is a dedicated and active member of the Vernon Jubilee Hospital Auxiliary and also plays the mandolin in a senior's band. Dorothy has been a very faithful worker in our St. Olha branch and singer in the church choir. In October 1987, she received a certificate for 52 years of membership in the UWAC and was presented the Metropolitan Ilarion Service Award in 1998.

In 2001, both Lena and Dorothy received past president certificates from our UWAC.

Submitted by
Pauline Kindrachuk
Promin Convener

⌘ ⌘ ⌘

Camp - Tabir "Zustrich" II - 2006

A Canada-Ukraine Youth Exchange and Educational Project
(Program of three weeks: two weeks in a Carpathian camp and one week touring Ukraine)

July 3-24, 2006

Coordinator: Prof. Roman Yereniuk
139 Machray Ave., Winnipeg, Manitoba R2W 0Z2
tel 204-586-7089 | email: yereniuk@cc.umanitoba.ca

Camp-Tabir "Zustrich" (CTZ) is a unique opportunity for youth aged 13 to 17 to travel to Ukraine to experience the Ukrainian language and culture through an immersion "zustrich - encounter" with youth from Ukraine. The camp director is Dr. Roman Yereniuk of Winnipeg.

Program

An intensive approach to conversational Ukrainian for UKrainian Canadian youth by qualified teachers from Ukraine and conversational ESL English for UKraine's students (three hours per day for two weeks)

Workshops in Ukrainian culture and crafts by Ukrainian artisans and specialists

Ukrainian workshops by qualified Ukrainian instructors

Evening recreational programs - vatra, singing, sports, walking tours, dances, etc.

Travel in UKraine - week three - Kyiv, Lviv, Ivano Frankivsk, Ternopil, Pochayiv, and Yaremche

Age range: 13 - 17 years

25 Ukrainian Canadian youth and 40 youth from Ukraine (this number will include students from orphanages and with poverty backgrounds)

Ukraine's partner: Persha Lastiwka School in Ivano Frankivsk

Funding: Approximately $3000-$3200 from Winnipeg (adjust for departure from other cities). Fundraising will be done to offset some of these costs. The cost for Diaspora countries only for the two week camp is $300.

Searching for 25 excited, energetic and dynamic Ukrainian Canadian students, 20 students from the other diaspora countries and 40 students from Ukraine.

Are you interested????

I am interested in attending Camp - Tabir Zustrich II. Please send me more information.

Name: ______________________________

Address: ______________________________

____

Tel: ______________ E-mail: ______________ Age as of July 1, 2006: ______

Please forward to: Camp-Tabir Zustrich, c/o Prof. Roman Yereniuk, 139 Machray Ave., Winnipeg, Manitoba R2W 0Z2 or phone 204-586-7089 or e-mail yereniuk@cc.umanitoba.ca

Carla Kozak, President of the National Council of Women addresses UWAC, St. John's branch in Edmonton

5 March 2006

WHY DO WE HAVE AND NEED A NATIONAL COUNCIL OF WOMEN?

Two thousand years ago, our Lord and Saviour Jesus Christ came to die for us and rise again to save us from our sins. He also came to be the perfect example for us, to show us how we can and should live our lives. He showed us that we are here to help people, as He helped people.

In the 25th chapter of the Gospel of St. Matthew, He tells us that we are to feed the hungry, shelter the stranger, visit the sick and those in prison… His message to us is clear: we are to help people in need - whatever their need may be.

Over the centuries, all Christians - male and female - did that. Living on farms and in small villages, they helped each other. They shared what they had with those who had nothing. Whatever the need, they helped as they could.

Then, life changed for millions of people.

The Industrial Revolution brought men off the farms and out of their homes to work in factories & offices for 14 to 16 hours a day, six days a week. Most of the women still were home, cleaning, cooking, growing food in whatever garden plots they could contrive, caring for the young and the old and for those in need.

With the Industrial Revolution, people poured into the towns and cities. Some prospered. Some did not.

With the men away, the tasks of helping others fell more and more on women. Seeing the growing needs of others, women formed many organizations in the 1700's & 1800's to help others.

These were basically two kinds of organizations. Some were based on the theory that the Great Enemy was Poverty, and they fought against that. Others were based on the theory that the Great Enemy was the thing that caused the poverty: women's inequality with men - their basic lack of power to make the decisions that affected the direction of their own lives. Sometimes, they worked together, forming coalitions to work on small projects.

Due to a series of events, thousands of women from 22 countries met in Washington, D.C., in 1888 to hear speakers on a wide variety of topics and to form the International Council of Women for a greater voice in helping women and in working toward equality. The participants went home to form National and Local Councils.

In 1892, Lord Aberdeen was appointed Governor General of Canada. In 1893, Lady Ishbel Aberdeen invited leaders of women's organizations in Canada to the first meeting of the National Council of Women at the Pavilion at Allen Gardens in Toronto. Our Federal Government has acknowledged that the National Council is largely responsible for helping to create the social safety net we enjoy in Canada.

That safety net was created over the years, by women recognizing need, seeking ways to supply that need, and finding ways to do it - with or without the help of government.

The National Council's work over the decades has been phenomenal, forming the Victorian Order of Nurses, striving for safe places for children to play and safe water & milk to drink to name just a few.

Today, National Council still works with its Provincial and Local Councils and Nationally Organized Societies to change laws and rules and the application of rules that discriminate against women.

HOW do we do that? It's a fascinating process. A Local or Provincial Council researches a problem and possible solutions and proposes a resolution to deal with it. The delegates to the National Annual General Meeting debate the resolution. If it is passed, it becomes official policy and is part of our annual brief to the federal government on issues they should address.

The resolutions always cover a wide variety of issues. For instance, some of the 2005 resolutions dealt with:

a - Allowing families to keep their Registered Education Savings Plans for their children's future and not have to cash them in before applying for welfare;

b - helping women prisoners re-integrate into society after prison;

c - after exhaustive study of Public-Private Partnerships around the world, their theory and their implementation, rejecting such partnerships as a method of delivering government ser-

vices to Canadians;
d - protecting private pension plans from being raided by companies and
e - asking the federal government to provide money for non-governmental organizations to attend government meetings, as they do for corporations.

NCWC consists of a wide variety of organizations, such as the Anglican Church Women of Canada, the Canadian Association of Elizabeth Fry Societies, the Canadian Association of Midwives, the Canadian Council of Muslim Women, the Canadian Federation of Business & Professional Women's Clubs, Girl Guides of Canada, Hadassah-WIZO Organization of Canada, the National Association of Women and the Law, National United Church Women, the Polish Canadian Women's Federation, the Salvation Army, the Victorian Order of Nurses, the Women's Missionary Society of the Presbyterian Church and ,since 1939, the Ukrainian Women's Association of Canada. We also have five Provincial Councils and 18 Local Councils, from Victoria to Halifax

Our Local Councils work to help supply basic needs and to obtain basic rights for women. For example, from its very beginning in 1908, the Edmonton Local Council established a Travelers' Aid Committee to meet every passenger train and help people in need. On a sweltering day in August 1912, a lady from Sweden climbed off the train, already in labour. The Edmonton women saw her distress, took her to shelter immediately, helped her deliver her baby and fed and housed her for a few days until her husband could come. That baby was the eldest sister of one of our current members, and Edmonton's women are thrilled to have such a close link with the work of the founders of their Council.

Edmonton Council saw other needs, too, and created the first employment agency for widowed and abandoned mothers and the first day care for their children in 1909. They started the public library and the art gallery. They paid the salary of the first public health nurse in Edmonton and bought a saddle for her horse. Katherine Miskew, as president, started classes in English for immigrants after World War II.

They were very concerned about the lack of rights of women, seeing first-hand what that did to women and their children. They pushed for and got a Dower Act so that a man could not sell the family home without the knowledge and permission of his wife; and she had rights to some of the money. They fought for and won the right of a woman to own land in her own name, for the equal rights of a woman to custody of her children after divorce, for the right of a woman to become principal in a school and for the right of a woman to continue working after marriage.

National Council has three main projects this year. First, our Common Program of study is on Water: the supply, use and conservation and politics of this vital resource.

Second, as a follow-up to a major study on why women are poor in their retirement years after working so hard all their lives, we have developed a way to help people ask the right questions to let them plan their lives and their retirement. Suitable for people of any age, it is available as a booklet, a CD and as a workshop presentation for groups of five to five hundred and for every age - to help a person to PLAN the rest of his/her life.

Third, our Celebrating Women project has entered its second phase, with Local Councils and other groups holding Suitcase Shows to raise money for various causes. The educational nature of these Shows creates a new awareness of the importance of women in making Canada the greatest country on Earth.

National Council of Women and its member Councils and Societies are proud to be working on important issues that affect women and their families, that improve their lives and that raise women's status closer to equality with men in our society for the benefit of both men and women.

There is no time like the old time, when you and I were young,
When the buds of April blossomed, and the birds of spring time sung!
The garden's brightest glories by summer suns are nursed,
But oh, the sweet, sweet violets, the flowers that opened first!

Oliver Wendell Holmes (1809-94)

Adult Ukrainian Language Immersion Camp 2006

Register Now!

Planning for the Adult Ukrainian Language Immersion Camp (AULIC) 2006 is well on its way and along with the successful four-day weekend, a five-day extended program is being announced. During the first four days (August 10 to 13), three levels of instruction will be offered: Beginner, Intermediate and Advanced. The additional five-day program, continuing to August 18, will allow for a more intense Ukrainian language immersion environment and is dedicated to intermediate and advanced level participants who wish to build on their knowledge of the Ukrainian language.

AULIC's success is based primarily on the quality of language instruction which is supplemented with a culturally enriched program. The Organizing Committee ensures that instructors selected for the camp are skilled Ukrainian teachers. Wherever possible and practical, instructors with past AULIC experience will be engaged for 2006 and any new instructors will be required to meet the high standard set by their predecessors.

AULIC 2006 will again be held at Trident Camp, 25 kms north of Canora Saskatchewan at Crystal Lake resort. Further information about the venue and facilities can be obtained by logging on to the AULIC website at www.aulic.ca

The registration fee for attendance from August 10 to 13 is $185.00 per participant if received prior to June 15 and $200.00 thereafter. The registration fee for attendance from August 10 to 18 is $310.00 (if received by June 15) and $325.00 thereafter. Room, board and all printed materials are covered in that fee. Those interested in learning more about AULIC 2006 may contact members of the Organizing Committee: Ed Lysyk (306) 789-6622, Wayne Hydeman (306) 545-2003, Ken Mazur (306) 789-4062, Rhonda Slugoski (306) 569-9532 or Tony Harras (306) 586-6805 or 585-7945 (fax), or send an email to info@aulic.ca

AULIC is sponsored by the Ukrainian Canadian Professional and Business Association of Regina and the Ukrainian Orthodox Men's (TYC) Association of Regina with financial assistance provided by Ukrainian Canadian Congress - Saskatchewan Provincial Council & Regina Branch, Saskatchewan Lotteries, and Saskatchewan Organization of Heritage Languages (SOHL).

Plan now to attend. If last year was any indication, there will be a long lineup for this year's camp.

Melnyk's Monumental Task

Toronto's translator publishes English version of Kotliarevsky's Aeneid

By Olena Wawryshyn

For many decades Bohdan Melnyk's love of Ukrainian literature and his desire to make it more widely known have motivated him to tirelessly translate Ukrainian literary classics. His latest project is the translation of Ivan Kotliarevsky"s "Aeneid", which Melnyk published with his own funds in 2004.

"When I ended up in the West (after the Second World War), I saw that nobody knew anything about our Ukrainian culture, even those people who were educated. They always thought that we were Russian; I decided to do something to spread the idea that we have our own literature," says Melnyk during an interview at his westend Toronto home.

It was this sentiment that spurred Melnyk to translate at least 35 Ukrainian works. Since he retired, he has been able to devote more time to his true calling. But, previously, a large proportion of his work was done after hours in his spare time when he was employed t the Ontario Paper Company in Thorold. He worked there full-time for 25 years, commuting daily from St. Catharines, where he lived at the time.

Melnyk was born in Ukraine in Plavncha (sp) Velyka in Western Ukraine. During the Second World War, he

ended up in Germany, where he says he learned English at a school for interpreters. After the war, he spent a few years in England, before immigrating to Canada in 1951.

Now 91, Melnyk looks much younger than his years. His passion for his life's work seems to have kept him in good physical shape. The monumental challenge of translating Kotliarevsky's six-part epic poem has no doubt helped to keep his mind unusually sharp for a man in his ninth decade of life.

Kotliarevsky (1769-1838) is often referred to as the "founder" of modern Ukrainian literature. His "Aeneid", written in the Ukrainian vernacular, satirizes the social mores and the political situation of his era. A humorous parody of Vergil's epic poem, the "Aeneid" is considered to be Kotliarevsky's greatest work and stands second in importance only to Taras Shevchenko's "Kobzar" in the Ukrainian literary canon. Kotliaarevsky's contribution has been mentioned by both Shevchenko and Franko in their own works.

The majority of the work Melnyk has translated over the years is by the 19th-century author Ivan Franko (who, in addition to writing prose, poetry and plays, also translated literary works into Ukrainian). Melnyk says he has translated at least 12 works by Franko, including "Pan'ski zharty", " Strashyj sud", "Ivan Vyshenks'kyi", and "Moisei".

But it was his translation of Franko's rhyming poem, "Lys Mykyta", which finally gained Melnyk some deserved prominence. It was published in the 1970's by Tundra Books, in Montreal, in an edition that featured illustrations by celebrated Ukrainian- Canadian painter William Kurelek. The publisher requested that the translation be done in prose form, so Melnyk had also prepared a rhyming version, which he later published himself in 2000. That edition featured the works of Ukrainian-American artist Edvard Kozak.

Melnyk's latest translation, the "Aeneid", also features the work of a prominent artist, Anatoly Bazylevych. He produced the graphics for a Ukrainian edition of Kotliarevsky's "Aeneid" which was published in Kyiv in 1068. Melnyk contacted Bazylevych, who was very pleased that his work would be reproduced again. After Bazylevych died in the 80th year this past June, his son in Kyiv sent a letter to Melnyk telling him that his father "very much liked the new edition of "Aeneid" and in the last months of his life, kept it close to him. The graphics for "Aeneid" "were the most significant pieces of work of his artistic life," his son told Melnyk.

Melnyk cherishes this letter; it obviously brings him much gratification that his work is appreciated. He believes his work is generally received with less enthusiasm in Canada than in Ukraine. "Young people in Canada, even those with a university education generally don't appreciate what I do," he says.

He has sent manuscripts of all his published and unpublished translations to the Ivan Franko University in Lviv in hopes that his lifelong work will be preserved and that possibly more of his translations might be published some day.

Nevertheless, despite some disappointments, Melnyk remains committed to his work and speaks of his translation of the "Aeneid" as a true labour of love. "It took me one year, day and night, to complete it", he says with pride.

There were a number of stylistic hurdles to surmount in this endeavour. "The text has to be as close to the original as possible, but the rhyming and the metre have to be perfect", says Melnyk.

The average English-language reader will likely find Melnyk's self-published translation more than competent. The language is colourful and the tone of the rhyming translation is in keeping with the spirit of the original. The English version is printed side-by-side, or parallel, with the Ukrainian. A glossary at the end of the book further enhances its value. The book also contains an introduction by the translator, some brief information about the illustrator and a foreword on Kotliarevsky written by Bohdan Lepky, which appeared in a 1922 edition of the "Aeneid" published in Berlin.

The translation offers an accessible entry, for those whose Ukrainian is rusty or non-existent, into one of the most seminal works in the history of Ukrainian literature. Anyone interested in Ukrainian literature will find it worthwhile, enjoyable and interesting to read.

Copies of Bohdan Melnyk's translation of the "Aeneid" are available for $30, from the Basilian Press in Toronto: (416) 234-1212, or by calling the translator at (416) 762-7984.

First published in The New Pathway, September 22, 2005 issue, Volume 76, No. 37.

New Year Greetings for Archbishop Yurij

Archbishop Yurij of the UOCC and
Anna Trojan, President, Eastern Executive of UWAC

January 15, 2006

With deep gratitude and respect, I have the honour to bring greetings to Your Eminence, on the occasion of the feasts of Christmas, New Years and Epiphany, from the Eastern Executive of the Ukrainian Women's Association of Canada and from me personally as its President.

Over 450 members from two provinces, Quebec and Ontario, send their best wishes for good health, happiness, endurance, prosperity and a bountiful harvest in the Church's vineyard.

Souzanky are Ukrainian Orthodox women who are the handmaidens and guardians of the sacred values of our Ukrainian spiritual and national cultures. In our parishes these women organize religious and national festivities, choirs, kindergartens, schools, summer camps, fund-raising events to defray Church debts, provide gifts to the Church, grants to students of theology, donations to poor parishes and to the needy and the sick, as well as for church publications for children and youth.

Allow me Your Eminence today to thank you and in your name all the priests of our church, who recognize and support our great charitable endeavours for the good and growth of our holy Ukrainian Orthodox Church of Canada. This charitable work has been carried out by our members for the last 80 years, since the inception of the Ukrainian Women's Association of Canada in 1927 in Saskatoon, as the first Ukrainian women's organizations and the only Orthodox women's organization in Canada.

Our Church and all of us today are living in difficult times - when Christian values are disappearing under the pressure of materialism and multicultural liberal tolerance, when the value of human life, marriage and family is being eroded. We need your prayers and guidance for the preservation of our Church and us, so that good will, love and faith may fill our hearts.

The New Year is a beginning which fills us with a yearning for revival, new plans, new dreams, renewal of faith that we can build a better life in our families, in our churches, in our society and in the world. Members of the Ukrainian Women's Association of Canada are always ready to help you.

Your Eminence!
Une Bonne Annee!
Happy New Year!
Shchaslyvoho Novoho Roku!

Anna Trojan
President of the Eastern Executive
Ukrainian Women's Association
of Canada

Lo, the winter is past, the rain is over and gone; the flowers appear again upon the earth;
the time of the singing of birds is come, and the voice of the turtle [dove] is heard in our land.
The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell.
Arise, my love, my fair one, and come away.

The Song of Solomon

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ЦЕНТРАЛЯ

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HEADQUARTERS

CONGRÈS DES UKRAINIENS-CANADIENS
(SIÈGE SOCIAL)

ПРИВІТАННЯ

Слава Ісусу Христу!

З глибокою вдячністю сердечно вітаю всіх присутніх на сьогоднішньому зібранні. Участь Українців Канади в Місії Спостерігачів є доказом важливості для всіх нас забезпечення повної демократизації в нашій Батьківщині-Україні та піднесення її до статусу повної вільної незалежної країни.

Українські Канадці відіграли велику роль в Президентських виборах 2004 р., і з Вашою участю знову продемонструємо нашу підтримку під час Парламентерських виборів 2006 р. Як Канадці, які живуть у вільній і демократичній країні, ми хочемо тих самих привілеїв для наших братів і сестер в Україні.

Ви витрачаєте свій особистий час, свої здібності та свої ресурси, щоб бути в Україні в цей час. Ви залишили своє щоденне життя – свої родини, свою роботу та навчання, щоб спостерігати за виборчим процесом. Прийміть мою особисту та палку вдячність за Вашу присвяту цій справі. Ваш безмежний внесок глибоко оцінений тут, в Україні, і буде навіки записаний в історії народу.

Зокрема висловлюю сердечну подяку Амбасадорові Абіна Денн за її гостинність та опіку за спостерігачами під час їхнього перебування в Україні. На закінчення висловлюю щиру подяку Павлові Ґроду –Головному Керівнику Місії, Тарасові Підзамецькому –Голові Комітету Місії, Маркіяну Швецю – Головному Спостерігачеві, Роману Хичію – Головному Провіднику Орієнтації, Олі Ґрод– Директору Канцелярії, та всім тим, хто своїм хистом провідництва допомагає в цьому проекті, в тому числі тим хто залишився в Канаді для підтримки Місії.

Бажаю Вам сили духу та витривалості на місцях Вашого призначення.

З повною довірою у Ваш успіх,

Орися Сушко

Орися Сушко
Президент Конгресу Українців Канади

Київ, Україна
березень 2006 р.

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Canadian Observers Release Prelim inary Ukrainian Election Findings

(KYIV, March 27, 2006 - 12:00hrs) - Canadian election observers monitoring Ukraine's parliamentary elections today issued their preliminary election observation findings. They reported a dramatic improvement in the election process over the presidential elections which sparked the Orange Revolution in November 2004. The Canadian observers concluded that the elections were conducted in a free and fair matter in accordance with domestic and international election laws.

"Generally, we have received superb cooperation from Ukraine's central and local election commissions and from all parties across the country," said Paul Grod, a Toronto lawyer who is mission chief for the Ukrainian Canadian Congress (UCC), the Winnipeg-based national organization representing one million Canadians of Ukrainian ancestry.

More than 150 Canadians signed on with the UCC to be a part of today's election observer mission. The Canadian contingent visited more than 2,000 of Ukraine's 33,000 polling stations in thirteen regions of the country. Grod said it will take at least until the end of the day until final election results are known.

The lengthy vote count is the result of the fact that voters were electing representatives for five levels of national, regional government. Unlike Canada's first-past-the-post method of elections, Ukraine has adopted a form of proportional representation from which elected candidates are selected from party lists.

"The fact that Ukrainians were voting for five different levels of public representatives contributed to lengthy line-ups at the polls, and will probably contribute to lower voter turnout overall," said Marc Shwec who is the chief observer for the mission.

"As international election obsevers, our mandate was to contribute to the conduct of free and fair elections and to provide and independent and impartial observation."

More information:

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Daria Elizabeth Yanda

Founding Member of the Ukrainian Women's Association of Canada passes away at 100 years of age

Пані Дарія Янда була визначна і много заслужена громадська діячка, яка здобула собі признання і пошану від нас усіх.

Вона вдачею була рухлива і відважна, та своїм захопленям і завзятям до народної праці, була одна з тих що відограла провідну ролю в житті розвою Союзу Українок Канади, як також інших громадських <u>організаціях.</u>

Пані Янда народилася в Ґімлі, Манітоба, й походить з свідомого Українського роду, Антона і Анни Канашевичів. Поза те що батьки виховили її на свідому Українку, вона осягнула освіту в Саскатуні де була студенткою в Інституті Петра Могили. Тут вона продовжувала свої студії українсякої мови і культури разом шість років.

Daria Elizabeth Yanda was born March 16, 1905, on her parents' homestead near Gimli, Manitoba, and passed away on December 17, 2005, at the age of 100 years.

Daria Yanda was a remarkable woman! During her lifetime she showed herself to be a pioneer in the Women's Movement, an activist, author, poet, journalist, and one who possessed incredible leadership skills.

As a very young woman, Mrs. Yanda had a profound determination to succeed. She was bright, courageous, energetic, and nothing to her was impossible. At 17 years of age, she was a student at the Petro Mohyla Institute in Saskatoon, and was a member of a select group of young talented girls called the "Mohylanky". These young women became future leaders.

It is difficult to comprehend that at 21 years of age, Mrs. Yanda had the maturity and foresight to become one of four founding members of the Ukrainian Women's Association of Canada. At 28 years of age, she was the National President of this organization.

In the years that followed, thousands of women joined the UWAC, and Mrs. Yanda remains a true icon to the present day. She held every major executive position in this organization, and is an Honourary Life Member as well as Honourary President.

On her initiative, a Ukrainian Sadochok was organized, and now, over 50 years later, pre-school children are still benefiting from the programs she started. As a young progressive mother, she also introduced child psychology classes for members of the St. John's Cathedral branch.

Пані Янда також була референткою Освітно-Культурної праці Союзу Українок Канади, в якім посвятила багато своєї діяльної і писаної праці для пошеренні освіти, Комітет Матерей та Дитячих Садків.

На початку заснування Жіноцої Сторінки в Українському Голосі, на протязі 5 років була членкою Редакційного Комітету, а вітак була 15 років головною редакторкою Жіночої Сторінки Українського Голосу, а 6 років в Українському Фармарі.

Вона також була ініціяторкою що до створення Музею в Саскатуні як також Філії Музею в Едмонтоні і перевела в той час 20 Вистав Народного Мистецтва.

All her life, Daria Yanda had a passion for beautiful embroideries and weavings. She was a member of the Canadian Handicraft Guild for over 30 years. The Canadian Museum of Civilization in Ottawa received a significant donation of her weaving collection and embroideries.

One of her major accomplishments was starting the Ukrainian Weaving

Courses at the Banff School of Fine Arts (now the Banff Centre). To achieve this goal, she travelled across Canada giving weaving lessons to interested students. Upon her return, she continued to give weaving lessons in her own home. She also established a Trust Fund offering scholarships to promising students.

I personally had the privilege of attending the Ukrainian Weaving Courses in Banff for four summers. It was a memorable experience for me. I also worked with Mrs. Yanda on her Instruction Book on Ukrainian Weaving. I must admit, we had some spirited discussions. Her hearing was not very good, so I had to speak very loudly. Wolodyo would often come running up the stairs wondering what was the matter. We always ended our discussions by having tea, and proceeding to the next matter at hand.

Mrs. Yanda wrote over 50 publications which were published in Canadian and American Journals, and over 30 books. She also wrote and edited the "30 Year History of the St. John's Cathedral Branch of the UWAC". Her activities and successes have been acknowledged in the "History of Ukrainian Literature in Canada".

She was also the editor of the UWAC Women's Page in the Ukrainian Voice, and initiated Ukrainian Radio Programs.

As chairman of the wartime (WWII Committee) of St. John's Cathedral branch of the UWAC, and on invitation of the Canadian Ukrainian Committee, Mrs. Yanda and her husband Dmytro, travelled to Europe and visited over 20 displaced person's camps in Germany and 10 camps in adjoining countries. The purpose of this trip was to encourage residents of these camps to submit applications in order to immigrate to Canada. Upon her return to Canada, Mrs. Yanda found sponsors for many displaced persons as well as accommodation and employment for them. This was a mammoth undertaking, and many immigrants owe their Canadian citizenship to Mrs. Yanda's determination and perseverance.

I have barely skimmed the surface regarding Mrs. Yanda's accomplishments and all her awards. Needless to say, her involvement with the local, provincial and national Council of Women was extensive. Much time was devoted by her to the post of Arts and Letters at all three levels. Mrs. Yanda is an Honourary Life Member of the National Council of Women. She was also the Provincial President of the UWAC and President of St. John's Cathedral branch. As an Honourary Member of the Ukrainian Museum of Canada, Mrs. Yanda was instrumental in the formation of the Alberta branch of the Ukrainian Museum. She was also honoured by the Canadian Ukrainian Committee by receiving the prestigious Taras Shevchenko Medal.

On April 10, 2005, on the occasion of the 100th anniversary of the province of Alberta, Mrs. Yanda was chosen as one of Edmonton's Ukrainian Women of the Century.

Наш Союз є щасливим що мав таку ідейну і здібну членку, яка під кожним оглядом показала себе піоніркою в жіночім русі як також в поширенню Українського мистецтва. В додатку, вона була дуже жертвенна і нема Української справи на яку вона не жертувала дуже щедро.

Mrs. Yanda has been an inspiration and role model for all of us - a woman of exceptional talent, and we are grateful to her for her immense contribution regarding all aspects of cultural and organizational life. It has been an honour and a privilege to know her and learn from her. She will be remembered for her optimistic approach to life, one who lived by example. Most of all, she will be remembered as a very special person who lived life with a passion and was loved and respected by all who knew her. May her memory be eternal
Вічна їй пам'ять!

On behalf of the Alberta Provincial President Shirley Wozimirsky and the members of the Alberta Provincial Executive of the UWAC, a donation of $100 is made to the Promin Press Fund in memory of Daria Elizabeth Yanda.

Gloria Ferbey, Past President,
Alberta Provincial Executive, UWAC

As an everlasting wreath in memory of my dear mother, **Dora Woroniuk** who passed away December 27, 1994 enclosing a donation of $25.00 to the Promin press fund.
Вічная пам'ять Мамо!

Iris Olinek
Edmonton AB

Mary Watchicosky (nee Romanow)
1910 - 2005

Mary Watchicosky was born on December 21, 1910 in the village of Towstenke, district of Husiatyn, Western Ukraine. Her parents were Michael and Anna Romanow. Mary immigrated to Canada with her parents and younger sister Tina in 1914 where they settled on a homestead in Yellow Creek SK. After marrying her husband Joseph Zip in 1938, they raised their six children and farmed in Yellow Creek.

After the passing of her first husband in 1969, she married Walter Watchicosky in 1972 and moved to saskatoon and Cudworth. After Walter's passing she moved to Ilarion Residence in Saskatoon in 1989 where she resided until her passing.

Mary took an active interest in community life. She was active in the Ukrainian Orthodox Church and the Ukrainian Women's Association of Canada. She also taught Ukrainian language and her love of singing motivated her to avidly participate in choirs through the years. In her retirement Mary travelled extensively to visit allher sisters, children and grandchildren across North America and even made a return visit to her homeland, Ukraine.

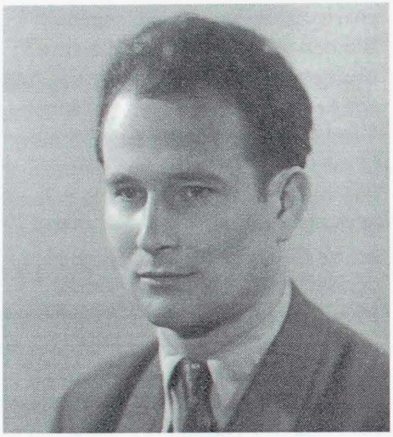
Mary joined the Ukrainian Women's Association of Canada in 1933. The Lesia Ukrainka Branch of Yellow Creek was organized by Lillian Gabora in 1931. They started out with 25 members and, at one point, their membership reached a high of 50 members. The group worked in close association with members of the Ukrainian National Hall and the Ukrainian Orthodox Church. During the war they knitted many articles and sewed many pyjamas and sent out care packages for those serving overseas. Mary served as Presiden three times, as Secretary and as Treasurer, In 1972 she moved to Saskatoon where she joined the Olha Kobylianska Branch at Holy Trinity Cathedra. She joined the Hanka Romanchych Branch at the Ukrainian Orthodox Church of all Saints in 1990. Mary was a dedicated and active member until her passing in 2005.

Mary will always be remembered for her sincere compassion, kindness and love for her neighbours. this love was also manifested in a broader sense in her support for the work of the Canadian Red Cross, Canadian Cancer Society and the Christian Blind Mission International.

She will be very sadly and sorrowfully missed by her sons, Bohdan (polly) Calgary AB; Martin (Gloria) Victoria BC; Michael (Micheline) Perry, Florida; Paul (Shirley) Ladysmith BC; Peter (Pat) Saskatoon SK; daughter Audrey Poncelet, Calgary AB; stepdaughter Victoria Fernets; 17 grandchildren, eight great grandchildren, one brother, two sisters, many nieces and nephews as well as many dear friends. May her memory be eternal.

Rachael Kowaluk
Promin Convener, Saskatoon SK

Бл. пам. Василь Гончарук



4-го січня 2006 року рознеслася сумна вістка, що Василь Гончарук на 93 році життя заснув вічним сном в Бозі. Нехай пам'ять про нього між нами буде вічною, а Канадійська земля легкою; а Всевишній Господь нехай прийме душу його в Царство Небесне.

Залишив в глибокому смутки дружину Марію, синів Любомира, Євгена з дружиною Наталію, та внуків Раїсу, Матвія і Олену. На незабутний вінок в пам'ять його висилаю $100.00 на пресовий фонд Променя. Вічна йому пам'ять

Дружина
Марія Гончарук
Кіченер, Онтаріо

У світлу і нзабутню пам'ять моїх дорогих родичів бл. пам. Корнила Гринів (упокоївся 10 03 90) і Агафії Гринів (упокоїлася 07 04 89) пересилю пожертву в сумі $25.00 на журнал Промінь, як невянучий вінок на 1хніх могилах.

Пам'ять про них залишиться на завждиЇ

Дочка
Маруся Зимовець з родиною
Монтреал

Enclosed is a donation of $50.00 in lovely memory and fondly remembered **Helen Lysitza** - Tarnopol SK, **Annie (Dmytro) Semko** - Hafford SK, **Annie (Peter) Semko** - Saskatoon SK.
Вічна їм пам'ять!

Annie Samcoe, Saskatoon SK
Emelia Samcoe, Winnipeg MB

Софія Василишин

Четверта річниця

У світлу незабутню пам'ять нашої дорогої матері, Софії Василишин, яка упокоїлася 16-го квітня, 2002 р. в місті Едмонтоні, Альберта, даруємо $100.00 на журнал Промінь, як нев'янучий вінок у її світлу пам'ять

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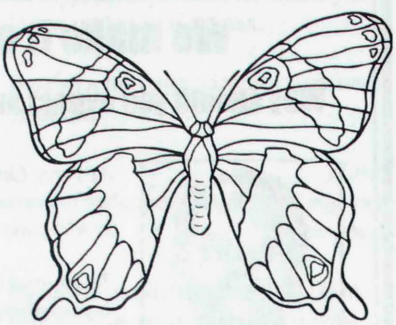
recipes for spring



cardamom yogurt pudding with orange and cinnamon honey syrup

Ground cardamom is worth seeking out for this recipe — it adds another dimension to the dessert. The spice can be found at many supermarkets, Middle Eastern and Indian markets, and specialty foods shops.

1/2 cup plain whole-milk yogurt
1 1/2 tablespoons sugar
1/4 teaspoon vanilla
2 teaspoons water
1/2 teaspoon unflavored gelatin (from 1 envelope)
Pinch ground cardamom
1 navel orange
1 tablespoon mild honey (preferably orange blossom)
Small pinch cinnamon
Special equipment: a 1-cup ramekin (4 inches across and about 2 inches deep)

Whisk together yogurt, sugar, and vanilla in a small bowl until sugar is dissolved. Put water in a very small saucepan and tilt pan so that water is on one side, then sprinkle gelatin and cardamom evenly over water. Let stand 1 minute to soften. Heat mixture over low heat, stirring, until gelatin is dissolved, about 30 seconds. Whisk hot gelatin into yogurt until combined well. Pour yogurt into ramekin and chill, covered, until set, about 1 1/2 hours.

While yogurt is chilling, cut peel and white pith from orange with a sharp knife. Working over a small bowl, cut segments free from membranes from half of orange, letting segments fall into bowl, then squeeze 1 tablespoon juice from remaining half of orange and, if necessary, from membranes.

Bring orange juice, honey, and cinnamon to a simmer in cleaned very small saucepan, stirring, then simmer until reduced to about 1 tablespoon, about 1 minute. Add orange segments to syrup, gently stirring to coat. Cool to room temperature, about 10 minutes.

Run a thin knife around edge of ramekin to loosen pudding, then dip ramekin into a bowl of hot water 30 seconds and invert pudding onto a plate. Spoon syrup over pudding and arrange orange around side.

Yogurt pudding can be chilled up to one day.

chive and pine nut dip with sourdough toasts

3/4 cup coarsely chopped fresh chives plus 2 tablespoons finely chopped fresh chives (2 to 3 bunches)
1/4 cup vegetable oil
3/8 teaspoon salt
1 (12-inch-long) sourdough baguette, sliced diagonally 1/8 inch thick
1/4 cup pine nuts (1 oz)
2/3 cup mascarpone (4 3/4 oz) at room temperature
2 tablespoons cream cheese at room temperature

Purée 3/4 cup chives with oil and 1/8 teaspoon salt in a blender until smooth, then chill 1 hour.

While chive oil stands, put oven racks in upper and lower thirds of oven and preheat oven to 375°F. Divide bread slices between 2 baking sheets and toast, switching position of sheets halfway through toasting, until golden, 8 to 10 minutes. Leave oven on.

Toast pine nuts in a shallow baking pan in lower third of oven, shaking pan occasionally, until pale golden, 4 to 5 minutes. Cool, then coarsely chop.

Pour chive oil through a fine-mesh sieve into a small bowl, pressing on and then discarding solids. Stir in pine nuts and remaining 2 tablespoons chives.

Whisk together mascarpone, cream cheese, and remaining 1/4 teaspoon salt in a bowl until smooth. Fold in chive oil with pine nuts until cream is streaked (do not mix in thoroughly). Transfer dip to a shallow bowl and serve with toasts.

Dip can be made 6 hours ahead and chilled, covered. Bring to room temperature before serving (this will take about 30 minutes).

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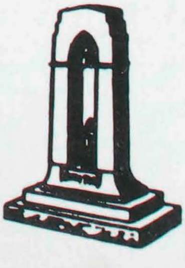

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